ENLIGHTENMENT AND EARLY TRADITIONS pdf

1: Voltaire (Stanford Encyclopedia of Philosophy)

The Enlightenment (also known as the Age of Enlightenment or the Age of Reason) was an intellectual and philosophical movement that dominated the world of ideas in Europe during the 18th century, the "Century of Philosophy".

They received new life during the era of the Enlightenment. Rick Wade provides an overview of this important period. We are often tempted to think of our own day as truly unique, as presenting challenges that others have not known. Among other challenges, Christians in the West today have to deal with a foundational philosophical matter: The mindset in our society today is either one of skepticism or of relativism. These mindsets affect all claims to truth, of course, but they are especially significant for Christians as we seek to proclaim the Gospel to others and hold onto it ourselves in these days of uncertainty. Is the challenge of the loss of truth new? There have been periods of skepticism throughout the history of the West. Of particular concern to us will be the knowledge of God. Prior to the Enlightenment, believing in God in the West was like believing in the sunrise; the answer to all the big questions of life was God whether a given individual was inclined to obey God was another matter. The Bible was the source of knowledge about Him, especially the Old Testament, for there one could learn, among other things, the history of humankind and the divine purposes. Even political questions were to be solved by the Old Testament. For some people this picture of the world made for a comfortableâ€ home: However, the world was a mysterious and sometimes frightening place. Europeans knew little about other cultures. It was easy to believe that theirs was the highest civilization. Knowledge increased rapidly, and from it followed major changes in life. The various strands of change merged in the Enlightenment, culminating in a new way of looking at the world. A major shift took place in the world of science with the development of the ideas of such people as Francis Bacon Bacon, an English philosopher and statesman, abandoned the classical deductive way of understanding nature handed down from Aristotle, championing instead an experimental, inductive approach. Aristotle taught that the universe was a series of concentric spheres, one outside the other. It was a time of great confusion. More disturbing than this, however, were geological discoveries. The Bible had long been the authority on such matters. Could it be wrong? To question the Bible was to question Christianity itself. Discoveries of other civilizations made Europeans wonder if their Christian civilization was truly any better than any others. China was a particular problem. It apparently predated European civilization, and possibly even the Flood! Like the Europeans, the Chinese saw themselves as the center of the world. Other more primitive societies presented their own difficulties. Maybe it was just one religion among many. His primary goal was to produce a logically certain argument for the existence of God. To do so, he employed what has come to be known as the method of doubt. He even approached nature from a deductive, rationalistic perspective. Beginning with general principles and known facts of nature, Descartes would deduce what the rest of nature should be like. He is considered by some to be the first modernist philosopher, for he looked for certainty in knowledge within the individual, not from an outside authority. Reason became more important than revelation. Sir Isaac Newton was an immensely significant figure in the developing world of science. His discovery of the law of gravity showed that nature could be understood by man. Man would no longer be at the mercy of an unknown world. Locke carried this approach into the realm of human nature and morality. New Optimism This new way of looking at the world, of listening first to experience rather than to tradition and the church, was a major characteristic of the Enlightenment. Now they could learn about it in other ways. Other forces were at work pushing Europe into a new secularism. The Beginnings of Secularization As temporal rulers consolidated their power in Europe, the political power of the Church waned. Fragmented feudal kingdoms began to merge together into nation-states and assumed more power over the people. The Reformation sped up the secularization of politics as governments distanced themselves from the warring churches to maintain peace. Capitalism and technology furthered the separation as they weakened the hold the Church had on the populace. Before the printing press was invented, for instance, the Church heavily influenced the flow of information in society. Trade, for example and all it involvedâ€" travel, the establishment of businesses, banks and stock exchanges- -added

more institutions that were outside the control of the Church. People might actually have developed a firmer faith as a result of being able to read about and discuss the faith. The Church The new experimental cast of mind had profound effects on religion and the Church. Religion now came under the same scrutiny as other areas of thought. Doctrine drew greater attention since it suited the new concern with rational and orderly thought. Mystery was downplayed, and tradition lost significance. The new intellectual mood called for individuals to think matters through for themselves, and as a result, people began to divide over doctrinal differences. The Protestant Reformation played a major role in the fracturing of the Church and its loss of power. According to Norman Hampson, rival claims to leadership in the Church contributed most to the decline of its intellectual authority in society. Although cutting edge thinkers were satisfied that traditional attitudes and assumptions should no longer prevail, they were not able to come up with clear alternatives. The Bible itself was subjected to the new way of thinking. First, since all texts of antiquity were now open to question, the Bible too became subject to rational scrutiny. Which parts were to be accepted as historically accurate and which rejected? Second, since scriptural teachings were no longer to be accepted simply on the basis of authority, specific matters were brought up for debate â€" for example, the matter of the reality of hell. Frenchman Richard Simon subjected the Old Testament to such scrutiny. His book, Critical History of the Old Testament, was the first to examine the Bible as a literary product. Political separation from the Church, new means of learning, the loss of tradition, dissension in the churches, doubts about Scriptureâ€"these things and more served to turn attention more to the secular than to the sacred. Belief in God Nature and God All of this â€" the findings of science and exploration and the new experimental way of thinking, along with doubts about the validity and significance of Church teaching â€" took its toll on belief in God. One concern was the relationship of God to nature. God had to keep things working properly. For natural laws themselves presupposed a divine Lawgiver. Thus, he kept science, theology, and metaphysics together. The new experimentalism of Bacon and Newton, however, separated them. A mechanistic strain in science suggested a more impersonal Deity. They looked to nature to explain itself. Growing vegetation, intellectual coherence, the orbits of the planets, the existence of life itself, moralityâ€"these and other issues all found their roots in God. With science now able to explain how the world worked, however, doubts about God began to rise. Belief in His existence now rested more on the idea of Providence, the beneficial acts of God on our behalf. However, with time there developed a more pessimistic view of nature, which lessened the force of Providence. Nature produced poisonous plants and dangerous animals as well as good things. In the words of the poet William Blake: Burning bright In the forests of the night, What immortal hand or eye Dare frame thy fearful symmetry? If divine purpose did not undergird the cosmos, then whole structures of meaning collapsed and new ones had to be built up, brick by precarious brick. Human reason unaided by revelation, it was thought, could lead thinking men to the truth of God. Deism was a very basic, not highly elaborated theistic belief. It was centered on man, and it bound all men to a common moral law. Living right counted more than right doctrine. Fear of unbelief prodded Christian apologists into action. There were four possible responses to problems created for belief by the many new ideas: The latter was the route Deists and others took. They played down creeds in general and mysterious doctrines in particular. Truth could not be obscure. They repudiated the metaphysical flights of scholasticism, both Catholic and Protestant, in favor of common-sense arguments grounded in palpable reality. Truth must be plain to see. The use of science soon became a phenomenally popular apologetic tool. Cultivation of a clean conscience, then, seems to have become a more common test of inward sanctity, a measure of how close one stood to God. This was important in apologetics, because it allowed an escape from concerns about divisive doctrinal concerns and the uncertainties of new philosophy. It had universal appeal. Human nature and conscience worked like natural law:

2: American Enlightenment Thought | Internet Encyclopedia of Philosophy

The Early Enlightenment: The Enlightenment's important 17th-century precursors included the Englishmen Francis Bacon and Thomas Hobbes, the Frenchman Renee Descartes and the key.

The Enlightenment was both a movement and a state of mind. The term represents a phase in the intellectual history of Europe, but it also serves to define programs of reform in which influential literati, inspired by a common faith in the possibilityâ€¦ The powers and uses of reason had first been explored by the philosophers of ancient Greece. The Romans adopted and preserved much of Greek culture , notably including the ideas of a rational natural order and natural law. Amid the turmoil of empire, however, a new concern arose for personal salvation , and the way was paved for the triumph of the Christian religion. Christian thinkers gradually found uses for their Greco-Roman heritage. The system of thought known as Scholasticism , culminating in the work of Thomas Aquinas , resurrected reason as a tool of understanding but subordinated it to spiritual revelation and the revealed truths of Christianity. The intellectual and political edifice of Christianity, seemingly impregnable in the Middle Ages , fell in turn to the assaults made on it by humanism , the Renaissance , and the Protestant Reformation. The Renaissance rediscovered much of Classical culture and revived the notion of humans as creative beings, and the Reformation, more directly but in the long run no less effectively, challenged the monolithic authority of the Roman Catholic Church. For Martin Luther as for Bacon or Descartes, the way to truth lay in the application of human reason. Received authority, whether of Ptolemy in the sciences or of the church in matters of the spirit, was to be subject to the probings of unfettered minds. The successful application of reason to any question depended on its correct applicationâ€"on the development of a methodology of reasoning that would serve as its own guarantee of validity. Such a methodology was most spectacularly achieved in the sciences and mathematics , where the logics of induction and deduction made possible the creation of a sweeping new cosmology. The success of Newton , in particular, in capturing in a few mathematical equations the laws that govern the motions of the planets , gave great impetus to a growing faith in the human capacity to attain knowledge. At the same time, the idea of the universe as a mechanism governed by a few simpleâ€"and discoverableâ€"laws had a subversive effect on the concepts of a personal God and individual salvation that were central to Christianity. Inevitably, the method of reason was applied to religion itself. The product of a search for a naturalâ€"rationalâ€"religion was Deism , which, although never an organized cult or movement, conflicted with Christianity for two centuries, especially in England and France. For the Deist, a very few religious truths sufficed , and they were truths felt to be manifest to all rational beings: Beyond the natural religion of the Deists lay the more radical products of the application of reason to religion: The Enlightenment produced the first modern secularized theories of psychology and ethics. John Locke conceived of the human mind as being at birth a tabula rasa , a blank slate on which experience wrote freely and boldly, creating the individual character according to the individual experience of the world. Supposed innate qualities, such as goodness or original sin , had no reality. In a darker vein, Thomas Hobbes portrayed humans as moved solely by considerations of their own pleasure and pain. The notion of humans as neither good nor bad but interested principally in survival and the maximization of their own pleasure led to radical political theories. Where the state had once been viewed as an earthly approximation of an eternal order, with the City of Man modeled on the City of God, now it came to be seen as a mutually beneficial arrangement among humans aimed at protecting the natural rights and self-interest of each. The idea of society as a social contract , however, contrasted sharply with the realities of actual societies. Thus, the Enlightenment became critical, reforming, and eventually revolutionary. Locke and Jeremy Bentham in England, Montesquieu , Voltaire , Jean-Jacques Rousseau , Denis Diderot , and Condorcet in France, and Thomas Paine and Thomas Jefferson in colonial America all contributed to an evolving critique of the arbitrary, authoritarian state and to sketching the outline of a higher form of social organization, based on natural rights and functioning as a political democracy. Such powerful ideas found expression as reform in England and as revolution in France and America. The more rarefied the religion of the Deists became, the less it offered those who sought solace or salvation. The celebration of abstract reason provoked contrary

spirits to begin exploring the world of sensation and emotion in the cultural movement known as Romanticism. The Reign of Terror that followed the French Revolution severely tested the belief that an egalitarian society could govern itself. Learn More in these related Britannica articles:

3: Women's Involvement in the French Salons (Early 18th Century) - ILS_fall11

The heart of the eighteenth century Enlightenment is the loosely organized activity of prominent French thinkers of the mid-decades of the eighteenth century, the so-called "philosophes"(e.g., Voltaire, D'Alembert, Diderot, Montesquieu).

Europe, to The term " Enlightenment " refers to a loosely organized intellectual movement, secular, rationalist, liberal, and egalitarian in outlook and values, which flourished in the middle decades of the eighteenth century. Although it was international in scope, the center of gravity of the movement was in France, which assumed an unprecedented leadership in European intellectual life. The cosmopolitanism of the Enlightenment was genuine, however. In a famous essay of , Kant defined enlightenment as "emancipation from self-incurred tutelage" and declared that its motto should be sapere aude â€""dare to know. But the common aspiration defined by Kantâ€"knowledge as liberationâ€"is what permits us to see a unified movement amid much diversity. ORIGINS In a long-term perspective, the Enlightenment can be regarded as the third and last phase of the cumulative process by which European thought and intellectual life was "modernized" in the course of the early modern period. Its relation to the two earlier stages in this processâ€" Renaissance and Reformationâ€"was paradoxical. In a sense, the Enlightenment represented both their fulfillment and their cancellation. As the neoclassical architecture and republican politics of the late eighteenth century remind us, respect and admiration for classical antiquity persisted throughout the period. Yet the Enlightenment was clearly the moment at which the spell of the Renaissanceâ€"the conviction of the absolute superiority of ancient over modern civilizationâ€"was broken once and for all in the West. The Enlightenment revolt against the intellectual and cultural authority of Christianity was even more dramatic. In effect, the Protestant critique of the Catholic churchâ€"condemned for exploitation of its charges by means of ideological delusionâ€"was extended to Christianity, even religion itself. At the deepest level, this is what Kant meant by "emancipation from self-incurred tutelage": What made this intellectual liberation possible? The major thinkers of the Enlightenment were in fact very clear about the proximate origins of their own ideas, which they almost invariably traced to the works of a set of pioneers or founders from the mid-seventeenth century. First and foremost among these were figures now associated with the "scientific revolution"â€"above all, the English physicist Isaac Newton , who became the object of a great cult of veneration in the eighteenth century. Similarly honored were the founders of modern " natural rights " theory in political thoughtâ€" Hugo Grotius , Hobbes, Locke, and Samuel Pufendorf. These thinkers did not see themselves as engaged in a common enterprise as did their successors in the Enlightenment. What they did share, however, was the sheer novelty of their ideasâ€"the willingness to depart from tradition in one domain of thought after another. Nor is it an accident that this roster is dominated by Dutch and English names or careers. For the United Provinces and England were the two major states in which divine-right absolutism had been successfully defeated or overthrown in Europe. If the ideological idiom of the Dutch Revolt â€" and the English Revolutions â€", remained primarily religious, their success made possible a degree of freedom of thought and expression enjoyed nowhere else in Europe. The result was to lay the intellectual foundations for the Enlightenment, which can be defined as the process by which the most advanced thought of the seventeenth century was popularized and disseminated in the course of the eighteenth. What these countries did provide, however, was the indispensable staging ground for the central practical business of the movement, the publication of books. For most of the century, Amsterdam and Londonâ€"together with the city-states of another zone of relative freedom, Switzerlandâ€"were home to the chief publishers of the Enlightenment, many of whom specialized in the printing of books for clandestine circulation in France. For France was the leading producer and consumer of "enlightened" literature in the eighteenth century, occupying a dominant position in the movement comparable to that of Italy in the Renaissance or Germany in the Reformation. The reasons for this centrality lie in the unique position of France within the larger set of European nations at the end of the seventeenth century. At the end of the long reign of Louis XIV in , Catholic France remained by far the most powerful absolute monarchy in Europeâ€"yet one whose geopolitical ambitions had clearly been thwarted by the rise of two smaller, post-absolutist Protestant states, the United Provinces and Great Britain. The remote

origins of the French Enlightenment can be traced precisely to the moment that the sense of having been overtaken by Dutch and English rivals became palpable. As the Enlightenment unfolded in France, the promptings of international rivalry remained central. The last years of the French Enlightenment saw the emergence of a distinctive school of political economy, whose conscious purpose was to find means of restoring the economic and political fortunes of France, in the face of British competition. By this point, the example of the French Enlightenment had long since inspired or provoked a sequence of other national "enlightenments," according to a similar dynamic of international rivalry and influence. Second only to France in terms of its contribution to the Enlightenment was its perennial ally in political and cultural contention with England: Scotland â€"which, in fact, had been absorbed into political union with England in The first major thinker of the Scottish Enlightenment was David Hume , whose precocious Treatise of Human Nature was published in Italy, not surprisingly, as another zone of French influence, produced not a "national" but a great flowering of local "enlightenments," the most important being the Milanese and the Neapolitan, both specializing in juridical thought and reform. Beyond this western European core, the Enlightenment spread, in the second half of the century, to the western and eastern peripheries of European civilization. French and Scottish ideas were enthusiastically embraced in the English colonies of North America , and, with a slight lag, in the Spanish and Portuguese colonies in the South. As in France and Scotland, this was largely a spontaneous process, the work of an independent intelligentsiaâ€"even if some of the key figures of colonial "enlightenments" soon became statesmen themselves. In eastern Europe, by contrast, where the major absolute monarchies now reached their maturity, the Enlightenment tended to arrive with royal sponsorship: The Enlightenment never presented itself as a single theoretical system or unitary ideological doctrineâ€"if nothing else, the necessities of adaptation to different national contexts made unity of that kind unlikely. But the variety of its ideas was not infinite. The best way to approach them is perhaps in terms of a sequence of domains of thought or "problem-areas," in which a certain general consensusâ€"often negativeâ€"can be discerned, together with a significant spectrum of differences of opinion. No idea is more commonly associated with the Enlightenment than hostility toward established forms of religionâ€"indeed, at least one major interpreter has characterized the movement in terms of "the rise of modern paganism" Gay, It is certainly the case that the majority of adherents to the Enlightenment shared an intellectual aversion to theism in its inherited forms: At the same time, most Enlightenment thinkers regarded traditional churches, Catholic and Protestant, as engines of institutional exploitation and oppression. Hostility toward theism and a general anticlericalism did not, however, preclude an enormous variety of attitudes toward the supernatural and the "sacred" among followers of the Enlightenment. But this was a minority position. The bulk of Enlightened opinion opted for the compromise of "deism" or "natural religion," which had the stamp of approval of Newton himself and which continued to attract a good deal of sincere devotion, in a wide variety of forms. It is a commonplace that the demotion of religion by the Enlightenment went hand in hand with the promotion of scienceâ€"indeed, the very notion of a generic "science," as a sphere of cognition distinct from religious "belief," was undoubtedly a gift of the eighteenth century. The Enlightenment discovery or construction of science, in this sense, owed everything to the idea of a heroic age of scientific achievement just behind it, in the development of modern astronomy and physics from Nicolaus Copernicus to Newton. For all of the prestige that now attached to science, however, it would be a mistake to exaggerate agreement during the Enlightenment with regard to either its methods or findings. The philosophical heritage from the seventeenth century was far too various for that. Looking back at the eighteenth century, the last great philosopher of the Enlightenment, Kant, described an anarchic battlefield, divided ontologically between materialism and idealism and epistemologically between rationalism and empiricism. Moreover, there was also profound disagreement as to the social consequences of scientific advance, however defined. For every Condorcet, celebrating the beneficent effects of cognitive "progress" for liberty and prosperity, there was a Rousseau, decrying the contribution that science made to technological violence and social inequality. The seventeenth century had seen a profound revolution in political thought, with the emergence of the modern " natural rights " tradition of Grotius, Hobbes, Locke, and Pufendorf. One of the major achievements of the early Enlightenment was to popularize and disseminate this tradition, via an endless array of translations,

summaries, and commentaries. By the mid-eighteenth century, the basic conceptual vocabulary of the natural rights traditionâ€""natural rights," "state of nature," "civil society," " social contract "â€"had entered the mainstream of Enlightenment political thought, which embraced, nearly unanimously, the belief that the only legitimate basis of political authority was consent. The path toward the vindication of "inalienable natural rights" in the founding documents of the American and French Revolutions lay open. Still, beyond this basic agreement about legitimacy, the practical substance of Enlightenment political thought was extraordinarily various. Only one major thinker, Rousseau, actually produced a theory of republican legitimacyâ€"but in a form so radically democratic as to preclude its widespread acceptance prior to the era of the French Revolution. In terms of practical politics, the majority of Enlightenment thinkers accepted a pragmatic accommodation with monarchyâ€"overwhelmingly still the dominant state-form in Europeâ€"and instead pursued what might be termed a program of "proto-liberalism," concentrating on securing civil liberties of one kind or anotherâ€"freedoms of religion, self-expression, and trade. Meanwhile, the most influential work of political theory of the Enlightenment turned its back on natural rights theory altogether. One was the genre of "conjectural" or "stadial" history, which traced the historical development of societies through specific socioeconomic stagesâ€"huntergatherer, nomadic, agricultural, and commercial in the most famous of these, known retrospectively as the "four stages" theory. The other direction was toward an entirely new social science , that of economics or "political economy"â€"probably the most important single intellectual innovation of the Enlightenment. Within the ranks of "conjectural" historians and political economists, however, there was significant disagreement about the political and moral upshot of their findings. Thinkers as close in outlook as Adam Smith and Adam Ferguson could disagree profoundly about the effects of economic progress on political life. Finally, more conventional narrative historiography, which underwent a great flowering in the Enlightenment in the work of practitioners such as Voltaire, Hume, and Edward Gibbon , showed a not dissimilar variety. From the start, poetry, fiction, and plays provided natural vehicles for the expression of Enlightenment ideas. Here, above all, the watchword is variety. It is very striking that the two most enduring works of imaginative literature of the French Enlightenment should be so dark in outlook. In fact, The Marriage of Figaro can be regarded as an emblem of Enlightenment cosmopolitanismâ€"the incendiary play on which it is based the work of a French Protestant admirer of the American Revolution , its libretto furnished by an Italian Jew, its composer an Austrian Freemason. However, recent scholarship has devoted a steadily increasing amount of attention to what might be termed the "social history" of the Enlightenmentâ€"the form in which its ideas were expressed, the institutions by means of which they circulated, and the identities of the people who produced and consumed them. The most crucial development of all, he suggested, was a revolution in reading and writing in the eighteenth century to match the original "print revolution" of the sixteenth. The suggestion has been amply confirmed by subsequent scholarship, which has focused on three specific changes in the "print culture" of the Enlightenment. One is simply a tremendous leap forward not just in literacy rates, but in the very meaning of literacy, as "reading" itself deepened and widened and as large numbers of women joined the ranks of the literate for the first time. Secondly, the Enlightenment saw a vast expansion not just in the volume of printed matter in Europe, but also in its variety: Finally, authorship itself finally started to be modernized during the Enlightenment, as first the idea and then the reality of literary property began to take holdâ€"traceable in the careers of such major writers as Voltaire, Hume, and Rousseau. Beyond this transformation of the literate "public," Habermas also suggested that the eighteenth-century "public sphere" depended on certain characteristic social institutions, which shared a kind of family resemblance as sites for the expression of a specifically Enlightenment "sociability. The salons of eighteenth-century Paris are the most famous, but those of London, Berlin , or Vienna contributed no less to the local circulation of Enlightened ideas. Secondly, there was a set of slightly more "public," and certainly more masculine, establishments, part of whose allure depended on the consumption of intoxicants of one kind or anotherâ€"the tavern, wine shop, and coffeehouse, pioneered in the United Provinces and Britain in the late seventeenth century and then widely imitated across Europe in the eighteenth. Finally, the propagation of Enlightenment ideas was a special concern of the network of Masonic lodges, again deriving from British origins, which then proliferated across the continent in the eighteenth

centuryâ€"the first secular, voluntary associations in modern Europe. What was the social profile of those who attended Enlightenment salons, frequented eighteenth-century coffee shops, and joined Masonic lodges? In line with his Marxism , Habermas himself stressed the "bourgeois" or even capitalist origins and character of the "public sphere" of the Enlightenment. In fact, at its upper reaches, the movement was thoroughly mixed in social terms: Below this level, however, there is no doubt about the fundamentally bourgeois character of the Enlightenment, in the broadest sense of the term. In fact, one of the most important achievements of scholarship over the past thirty years has been the patient reconstruction of what the historian Robert Darnton called the "business of Enlightenment"â€"the commodification of Enlightenment ideas, in the book trade above all. Darnton has also been a pioneer in uncovering the diffusion of Enlightenment ideas down the social scale, far below the cosmopolitan elite of famous names, to what he termed the " Grub Street " journalism of an emergent popular culture Darnton, and As it happens, however, the liveliest sector of the current social history of the Enlightenment is concerned not with social rank but with gender. What was the role of women in the Enlightenment? The leading part taken by women in organizing and hosting salons, as well as the rising rate of female literacy, points to one kind of answerâ€"that the Enlightenment indeed marked a watershed in the history of female participation at the highest reaches of European intellectual life Goodman, At the same time, the absence of feminine names from the canon of the major writers of the epoch also suggests some of the limits of this emancipation. Early feminist ideas were in circulation in Europe from the late-seventeenth century onward: But Astell, a deeply devoted Anglican, was far from an Enlightenment thinker. On the whole, the actual record of eighteenth-century thought on women and gender suggests a kind of confused collision between competing values: Not a few of the most famous writers of the eraâ€"Rousseau is the most notorious.

4: The Enlightenment - Literature Periods & Movements

The 18th Century proudly referred to itself as the "Age of Enlightenment" and rightfully so, for Europe had dwelled in the dim glow of the Middle Ages when suddenly the lights began to come on in men's minds and humankind moved forward.

The quantity and diversity of artistic works during the period do not fit easily into categories for interpretation, but some loose generalizations may be drawn. At the opening of the century, baroque forms were still popular, as they would be at the end. They were partially supplanted, however, by a general lightening in the rococo motifs of the early s. This was followed, after the middle of the century, by the formalism and balance of neoclassicism, with its resurrection of Greek and Roman models. In painting, rococo emphasized the airy grace and refined pleasures of the salon and the boudoir, of delicate jewelry and porcelains, of wooded scenes, artful dances, and women, particularly women in the nude. Rococo painters also specialized in portraiture, showing aristocratic subjects in their finery, idealized and beautified on canvas. The rococo painting of Antoine Watteau blended fantasy with acute observations of nature, conveying the ease and luxury of French court life. Italian painters, such a Giovanni Tiepolo , also displayed rococo influences. English painting lacked the characteristic rococo frivolity, but the style affected works by Sir Joshua Reynolds and Thomas Gainsborough , whose portraits tended to flatter their aristocratic subjects. Eighteenth-century neoclassicism in painting is difficult to separate from some works in the era of Louis XIV. Both Charles Le Brun and Nicolas Poussin had earlier projected order and balance, often in grandiose scenes from antiquity or mythology. Jean Chardin carried some of this over into the s. The neoclassic approach, however, often expressed powerful dissatisfaction and criticism of the existing order, sometimes in stark realism and sometimes in colossal allegory. The most typical representative of this approach was Jacques Louis David , whose most famous work, Death of Socrates illustrates his respect for Greco-Roman tradition. His sketch of Marie Antoinette enroute to the guillotine clearly represents his revolutionary sympathies. The best examples of pure realism and social criticism are the London street scenes by the English painter William Hogarth and the Spanish court portraits of Francisco Goya The number of women painters increased during the eighteenth century, but they were so limited by traditions and so dependent upon public favor that they could hardly maintain consistent styles. Very few were admitted to academies, where their work might be shown; in France, they were not permitted to work with nude models. The result was their practical restriction to still-life and portraiture. Among rococo painters, the two best-known were Rachel Ruysch , a court painter of flowers in Dusseldorf, and Rosalba Carriera , a follower of Watteau, who was admitted to the French Academy in If possible, they were overshadowed by Angelica Kaufmann , a Swiss-born artist who painted in England and Italy. All three were celebrated intheir time. Each produced grand scenes in the neoclassical style, but their market limited them to flattering portraits, at which they excelled. Neoclassicism also found expression in architecture and sculpture. Architecture was marked by a return to the intrinsic dignity of what a contemporary called "the noble simplicity and tranquil loftiness of the ancients. In England, where the classical style had resisted baroque influences, the great country houses of the nobility now exhibited a purity of design, which often included a portico with Corinthian columns. Mount Vernon is an outstanding example of neoclassicism in colonial America. The trend in sculpture often revived classical themes from Greek and Roman mythology; statues of Venus became increasingly popular. Claude Michel and Jean Houdon were two French neoclassical sculptors who also achieved notable success with contemporary portraits. At the opening of the eighteenth century, music demonstrated typical baroque characteristics. These were evident in instrumental music, especially that of the organ and the strings. The most typical baroque medium was opera, with its opulence and highly emotional content. The era culminated in the sumptuous religious music of Johann Sebastian Bach , a prolific German organ master and choir director. Composers of the late eighteenth century turned from the heavy and complex baroque styles to classical music of greater clarity, simpler structures, and more formal models. Plain, often folklike melodies also became common. With the appearance of symphonies, sonatas, concertos, and chamber music, less interest was shown in mere accompaniment for religious services or operatic performances. The general emphasis on technical perfection, melody, and orchestration is summed up

in the work of the Austrian composers Franz Joseph Haydn and Wolfgang Amadeus Mozart Haydn wrote over symphonies, along with numerous other works. Mozart wrote more than works, including 41 symphonies, 22 operas, and 23 string quartets, climaxing his career with his three most famous operas: Musical expression at the turn of the century was touched by the genius of the immortal German composer Ludwig van Beethoven The passion of his sonatas and symphonies expressed a revolutionary romanticism, which challenged the sedate classicism of his time. Indeed, the verbal media of poetry, drama, prose, and exposition were commonly used to convey the new philosophic principles. In his most famous work, An Essay on Man , Pope expressed the optimism and respect for reason that marked the era. He described a Newtonian universe in the following often quoted lines: All are but parts of one stupendous whole, Whose body nature is, and God the soul All nature is but art, unknown to thee; All chance, direction, which thou cannot see. Whatever is, is right. Scott, Foresman, , vol. One belonged to the English Countess of Winchelsea , who extolled reason and feminine equality in her verse. The other was that of a Massachusetts slave girl, Phyllis Wheatley , whose rhyming couplets, in the style of Pope, pleaded the cause of freedom for the American colonies and for her race. Reflecting the common disdain for irrational customs and outworn institutions were such masterpieces of satire as Candide , by the French man of letters, Francois-Marie Arouet, better known as Voltaire The novel became a major literary vehicle in this period. It caught on first in France during the preceding century and was then popularized in England. Robinson Crusoe , by Daniel Defoe , is often called the first modern English novel. The straight prose of the novel satisfied a prevailing demand for clarity and simplicity; but the tendency in this period to focus on middle-class values, heroic struggle, and sentimental love foreshadowed the coming romantic movement. Each novel, in its own way, defined a natural human morality. In both France and England women found a uniquely promising outlet for their long-ignored talents in the romantic novel, with its accent on personal feminine concerns and domestic problems. It was not originally a popular movement. Catching on first among scientists, philosophers, and some theologians, it was then taken up by literary figures, who spread its message among the middle classes. Ultimately, it reached the common people in simplified terms associated with popular grievances. The most fundamental concept of the Enlightenment were faith in nature and belief in human progress. Nature was seen as a complex of interacting laws governing the universe. The individual human being, as part of that system, was designed to act rationally. If free to exercise their reason, people were naturally good and would act to further the happiness of others. Accordingly, both human righteousness and happiness required freedom from needless restraints, such as many of those imposed by the state or the church. Most of its thinkers believed passionately in human progress through education. They thought society would become perfect if people were free to use their reason. Before the eighteenth century, the Enlightenment was confined to Holland and England. Its earlier Dutch spokesmen were religious refugees, like the French Huguenot Pierre Bayle , whose skepticism and pleas for religious toleration were widely known in France. Mary Astell , perhaps the earliest influential English feminist, lauded rational thinking and cited Newton as proof of an ordered universe. Such ideas were given more credibility by John Locke , the famous English philosopher. With Locke, the Enlightenment came to maturity and began to spread abroad. Its leading proponents were known as the philosophes, although the term cannot in this instance be translated literally as "philosophers. Their most supportive allies were the salonnieres, that is, the socially conscious and sometimes learned women who regularly entertained them, at the same time sponsoring their discussion of literary works, artistic creations, and new political ideas. By , the salonnieres, their salons, and the philosophes had made France once again the intellectual center of Europe. A leading light among the philosophes was the Marquis de Montesquieu , a judicial official as well as a titled nobleman. He was among the earliest critics of absolute monarchy. From his extensive foreign travel and wide reading he developed a great respect for English liberty and a sense of objectivity in viewing European institutions, particularly those of France. His other great work, The Spirit of Laws , expressed his main political principles. It is noted for its practical common sense, its objective recognition of geographic influences on political systems, its advocacy of checks and balances in government, and its uncompromising defense of liberty against tyranny. More than any of the philosophes, Voltaire personified the skepticism of his century toward traditional religion and the injustices of the Old Regimes. His caustic pen brought him two

imprisonments in the Bastille and even banishment to England for three years. On returning to France, Voltaire continued to champion toleration. He popularized Newtonian science, fought for freedom of the press, and actively crusaded against the church. In such endeavors, he turned out hundreds of histories, plays, pamphlets, essays, and novels. His estimated correspondence of 10, letters, including many to Frederick the Great and Catherine the Great, employed his wry wit in spreading the gospel of rationalism and reform of abuses. Even in his own time, his reputation became a legend, among kings as well as literate commoners. Voltaire had many disciples and imitators, but his only rival in spreading the Enlightenment was a set of books - the famous French Encyclopedie, edited by Denis Diderot The Encyclopedie, the chief monument of the philosophes, declared the supremacy of the new science, denounced superstition, and expounded the merits of human freedom. Its pages contained critical articles, by tradesmen as well as scientists, on unfair taxes, the evils of the slave trade, and the cruelty of criminal laws. More than has been widely understood, the Encyclopedie, and many other achievements of the philosophes were joint efforts with their female colleagues among the salonnieres. Most of the philosophes relied upon such assistance. Even Madame de Pompadour aided the philosophes in , when she presuaded Louis XV to allow sale of the Encyclopedie. Perhaps the best-known of all the philosophes was that eccentric Swiss-born proponent of romantic rationalism, Jean-Jacques Rousseau Although believing in the general objectives of the Enlightenment, Rousseau distrusted reason and science. He gloried in human impulse and intuition, trusting emotions rather than thought, the heart rather than the mind. His early rebuffs from polite society encouraged his hatred for the Old Regime. He also professed admiration for "noble savages," who lived completely free of law, courts, priests, and officials. In his numerous writings, he spoke as a rebel against all established institutions.

5: Enlightenment (Stanford Encyclopedia of Philosophy)

Enlightenment: Enlightenment, a European intellectual movement of the 17th and 18th centuries in which ideas concerning God, reason, nature, and humanity were synthesized into a worldview that gained wide assent in the West and that instigated revolutionary developments in art, philosophy, and politics.

Scientific rationalism, exemplified by the scientific method, was the hallmark of everything related to the Enlightenment. Following close on the heels of the Renaissance, Enlightenment thinkers believed that the advances of science and industry heralded a new age of egalitarianism and progress for humankind. More goods were being produced for less money, people were traveling more, and the chances for the upwardly mobile to actually change their station in life were significantly improving. At the same time, many voices were expressing sharp criticism of some time-honored cultural institutions. The Church, in particular, was singled out as stymieing the forward march of human reason. Many intellectuals of the Enlightenment practiced a variety of Deism, which is a rejection of organized, doctrinal religion in favor of a more personal and spiritual kind of faith. For the first time in recorded Western history, the hegemony of political and religious leaders was weakened to the point that citizens had little to fear in making their opinions known. Criticism was the order of the day, and argumentation was the new mode of conversation. Francis Bacon and Isaac Newton are frequently mentioned as the progenitors of the Enlightenment. In the later phase of the English Renaissance, Bacon composed philosophical treatises which would form the basis of the modern scientific method. Bacon was also a logician, pointing out the false pathways down which human reason often strays. He was also an early proponent of state funding for scientific inquiry. Whereas Bacon worked in the realm of ideas and language, Isaac Newton was a pure scientist in the modern sense. Like Galileo, he relied on observation and testing to determine the soundness of his theories. He was a firm believer in the importance of data, and had no philosophical qualms regarding the reliability of the senses. This mechanistic view of the universe, a universe governed by a set of unchanging laws, raised the ire of the Church fathers. The Enlightenment would see these ideas applied to every segment of life and society, with huge ramifications for citizens and rulers alike. The Enlightenment was, at its center, a celebration of ideas â€" ideas about what the human mind was capable of, and what could be achieved through deliberate action and scientific methodology. Many of the new, enlightened ideas were political in nature. Intellectuals began to consider the possibility that freedom and democracy were the fundamental rights of all people, not gifts bestowed upon them by beneficent monarchs or popes. Egalitarianism was the buzzword of the century, and it meant the promise of fair treatment for all people, regardless of background. Citizens began to see themselves on the same level as their leaders, subject to the same shortcomings and certainly subject to criticism if so deserved. Experimentation with elected, consensual leadership began in earnest. The belief was that the combined rationality of the people would elect the best possible representatives. Discussion and debate were considered healthy outlets for pent-up frustrations, not signs of internal weakness. Argumentation as a style of decision-making grew out of the new scientific method, which invited multiple hypotheses to be put to the test. Empiricism, or the reliance on observable, demonstrable facts, was likewise elevated to the level of public discourse. The Enlightenment was believed to be the realization of the tools and strategies necessary to achieve that potential. The Renaissance was the seed, while the Enlightenment was the blossom. Citizens would gather to read whatever literature was available, to engage in heated conversation with neighbors, or to ponder the affairs of state. What made this kind of revolution in free time possible was an increasingly urban, sophisticated population coupled with the steady progress of industrialization. The coffee houses became the stomping grounds of some of the greatest thinkers of the age. Indeed, democracy would have been unachievable if the citizens had no community forum in which to commiserate, plan, and debate their needs and desires. Grassroots political movements were the natural outgrowth of these populist venues. It must be stated, of course, that this public entity was still a very exclusive one. Women, minorities, and the lower classes were not exactly welcomed into this new civil discourse. For all the high-minded discussion of a new, egalitarian social order, the western world was still predominantly owned by middle class men. One of the

beneficial effects of the Industrial Revolution was a surge in the amount of reading material available to the general public. Consequently, the cost of such material decreased to the point that literature was no longer the sole purview of aristocrats and wealthy merchants. Literacy rates are believed to have risen dramatically during the eighteenth century, as the upwardly mobile citizenry clamored for information, gossip, and entertainment. Some coffee houses and salons appealed to more lowbrow tastes, and these were sometimes the target of authorities. Personal libraries were still expensive, but they were becoming more common. The trend of solitary reading, initiated during the Renaissance, continued unabated throughout the Enlightenment. The first modern lending libraries began to dot the provincial capitals of Europe, with the trend eventually reaching America as well. A literate public was a more opinionated public, and so more equipped to engage in the political discourse. Probably some of the elites looked upon the new reading public with disdain. However, the days of literature as a sacred and guarded realm open only to a few were all but gone by the time the nineteenth century arrived. Rousseau was a strong advocate for social reform of all kinds. He more or less invented the autobiography as it is known today. Espousing similar political positions, Voltaire employed dry wit and sarcasm to entertain his readers while making convincing arguments for reform. Voltaire was in fact the pen name of Francois-Marie Arouet, and there are endless interpretations of the meaning of that name. On the most practical level, a pen name probably helped shield him from the persecution which his writings encouraged. For like Rousseau, Voltaire had harsh criticism for many of the powers-that-were. He reserved especially pointed barbs for the Church, which he reviled as intolerant, backward, and too steeped in dogma to realize that the world was leaving the institution behind. Together, Voltaire and Rousseau are the most well-known of a collective of European writers working to promulgate Enlightenment philosophy, all for the sake of making their world a better and fairer place. Britain likewise had her share of satirists and humorists attacking the tired and ponderous institutions of the eighteenth century. In the genre of the novel, Jonathan Swift is probably most well-remembered. In all honesty, the Enlightenment was a bit of a dry spell for English literature. Working in the shadow of the Elizabethans presented creative difficulties for English writers, as no one could quite determine how to follow up after Shakespeare and Marlowe. Swift answered the call with a sizzling wit that resonates to this day. Each of the societies that Gulliver encounters has a metaphorical relation to the eighteenth century in England. Whereas some authors confronted social injustice head-on, Swift preferred the inviting trickery of the allegory. His sense of humor charmed his admirers, disarmed his critics, and cemented his reputation in literary history. Alexander Pope was arguably the only great poet of Enlightenment England. Not surprisingly, he was a controversial figure who invited as much scorn as praise. His biting satires were not modulated with as much humor as Swift or Voltaire, so he drew down the thunder of many powerful figures. From a literary standpoint, Pope was an innovator on several fronts. For one, he popularized the heroic couplet, a sophisticated rhyme scheme that suited his subject matter well. He took mundane settings and events and made them grandiose, a kind of irony that anticipated Modernism by two centuries. He blended formal criticism into his poetry, a diffusion of generic boundaries that also strikes one as an entirely modern practice. In his own day, Pope was possibly most admired for his capable and effective translations of classic literature. He single-handedly elevated translation to an art-form, and demonstrated that a good poetic sensibility was necessary to pull it off with any success. Although he initially attempted to conceal his authorship, the vitriol of his attacks made it clear that only Alexander Pope could have produced such a piece of literature. Unlike most of his Enlightenment brethren, Pope was singularly pessimistic about the future of civil society. Perhaps he foresaw that the tide of rationalism could sweep out just as easily as it had swept in. Like many other intellectual movements, the Enlightenment frame of mind transcended the distance between Europe and the American colonies. However, the vastly different political climate of the colonies meant that the Enlightenment was realized in very different ways. Though it may have been transmuted, the essential elements of Enlightenment philosophy had a profound impact on the history of the New World. Benjamin Franklin and Thomas Paine, each in his own way, took up the mantle of rational thinking and encouraged that perspective for an entire society. In America, one could effectively argue that the Enlightenment provided the accelerant for the fires of revolution. For Paine especially, the new ideas from Europe incited in him a desire to see the colonies separate and independent from the British Crown. His

Common Sense, an impassioned yet well-reasoned plea for independence, was instrumental in gathering supporters to the cause. Franklin, for his part, was more utilitarian in his approach to matters of public consequence. He saw the need for becoming independent of the British Empire, but he also foresaw the difficulties in forging a strong and lasting union out of disparate and competing colonial interests. His contributions at the Constitutional Conventions were indispensible, and needless to say informed by the principles of rational thinking and the observable facts of the matter. The essential beliefs and convictions of Enlightenment thinkers were by and large committed to writing, thus a fairly accurate sketch of the eighteenth century mind is available to historians working in this century. The principles set forth during the Enlightenment had consequences in the near term that very few anticipated, and these would spell the end of the so-called Age of Reason. If there is a historical moment that can be said to mark the beginning of the end of the Enlightenment, then that moment was the French Revolution. France in was an example of a civil society intoxicated with its own power. The belief that the collective power of the public will could shape the future devolved into a kind of ecstatic anarchy. The sadism that French citizens perpetrated on each other was horrifying to the entire western world, and governments took quick measures to curtail the possibility of such violence on their own soil. As the eighteenth century drew to its inevitable close, the passionate calls for social reform and a utopian, egalitarian society quieted down substantially. If nothing else, people were simply tired. The bloodshed in France and a variety of other upheavals had seemed to demonstrate that Enlightenment principles were not practical, or at least not yet. The atmosphere that permeated early nineteenth century Europe was one of relative tranquility. Granted, there had been substantial gains made in nearly all walks of life thanks to the progressive ideas of the Enlightenment. Science had been propelled forward, such that the traditional authority of the Church was in real jeopardy. The literary world, too, had to catch its breath. No one yet knew how to deal with a suddenly literate public, clamoring for reading material.

6: Enlightenment - Wikipedia

This past fall, I took a course on Europe during the Enlightenment, and wrote a research paper on witchcraft in print culture during the latter half of the seventeenth century.

This post is based on that paper as the print culture of witchcraft in England provides context for thoughts on witchcraft in Salem. Prior to the Enlightenment, witch hunts occurred with some regularity and more tragic outcomes. The Enlightenment started to shift the thought behind witchcraft, with some resistance. In the s, England saw its last great witch hunt led by Matthew Hopkins. Less than a decade after Hopkins, writers and philosophers questioned many notions behind witchcraft, including Thomas Hobbes and Thomas Ady. However, by the s, the debate essentially ended; witchcraft was not considered a serious threat anymore. Matthew Hopkins and Joseph Stearn led a witch hunt during the s in England that caused as many as executions. Before his death, Hopkins published The Discovery of Witches, a guide for interrogating suspects based on his career as Witchfinder General. The first page includes Exodus Hopkins stands tall and commanding over these two frail woman surrounded by a pack of familiars. Familiar spirits were believed to be gifts from the Devil to those who signed his covenant, witches. The intended audience for the pamphlet would have been town authorities in need of an understanding of witchcraft, methods of investigation, and the importance of handling such cases. In the environment where witchcraft existed as a reality and a perceived threat, the imagery of a successful and powerful witch-finder like Hopkins in this image gave the idea of security that witches could be caught. Unfortunately, as Hopkins tried to create the idea of an authoritative witch-hunter for others to aspire to position, the Enlightenment reshaped ideas of witchcraft and the supernatural. And therefore, they called Daemoniaques, that is, possessed by the Devill, such as we call Madmen or Lunatiques; or such as had the Falling Sicknesse. Screenshot from Early English Books Online. The harshest criticism of witchcraft beliefs came from Thomas Ady in His book A Candle in the Dark: Shewing the Divine Cause of the distractions of the whole nation of England and of the Christian World challenged ideas of witchcraft supported by biblical scripture. On the title page of this book, Ady includes an image of an arm reaching out of a cloud holding a lit candle. The cloud of darkness represents the claim of witchcraft and other supernatural events. The light represents the plea against these accusations supported through Jesus, the scriptures that Ady used to create his argument. If judges interpreted witchcraft in this way, the outcomes of witchcraft case would change from the witch hunts led by Hopkins. In , a witchcraft trial against Joan Buts demonstrated the changes on witchcraft beliefs that required a higher burden of proof in a secularizing world. Buts was accused of afflicting a girl named Elizabeth Burrige and plead innocent at trial. Witnesses described Burrige removing pins from her back, and the same for another girl. In total, about twenty people testified against Buts. The burden of proof for witchcraft in England exceeded the witness testimony of twenty people. However, even though the standard of proof changed, the debate over witchcraft continued through the remainder of the seventeenth century. On of the arguments in support of witchcraft thought came out in when Henry More published An Antidote against Atheism which discussed several cases of witchcraft. In the sense that More wanted to combat atheism at the time, he needed to prove the existence of a divine presence, and evidence of the Devil influencing events was crucial to disprove atheism and prove witchcraft. There was a tension between these two lines of thought, and More considered this tension as threat to the church. Ideally, More hoped to explain the world through a lens of divine influence, a mindset that felt increasingly threatened by Enlightenment thought. More represented the start of Christian defenses against skepticism. Joseph Glanvill, a follower of More, provided some of the most powerful works for the counterarguments against skepticism. For the most part, belief in the witchcraft and supernatural did not end during the Enlightenment; people still held onto some type of belief but with growing skepticism. To conservative Protestants like Glanvill, the threat of doubt was still a threat to faith. In order to save oneself, those predestined to receive salvation from God needed to prove their worthiness by defending their faith. An attack on faith meant an attack on Protestantism. As England debated the ideas of witchcraft, the colonial world lagged behind in changing ideas, but was aware of the ongoing debate. Cotton Mather in the

Massachusetts Bay Colony sent books to be published in London during this debate. In , Illustrious Providences by Rev. I said Let me also run after them. Religious leaders in the colonies felt the concern of religious leaders in England. The Mathers represented the religious convictions of their contemporaries in England, and that influence would guide the Mathers as Massachusetts entered the Salem Witch Trials. After the Salem Witch Trials, the Mathers published book on the events of After the quick sales of the December edition, Dunton changed the February edition. By removing the theological arguments that defended the actions of the Court of Oyer and Terminer, it damaged the reputation of Cotton Mather as an intellectual. This shows how the change in debate on witchcraft impacted the sale of witchcraft books. In England, the debate was mostly settled by , but the commercialization of the subject mattered in London. The argument of witchcraft did not sell, but the excitement and the story brought printers a profit. People needed a serious publication to accept an argument, but printers needed a thrilling tale to make a profit. This was the impact of Enlightenment thought. Image from National Portrait Gallery http: As romanticism influenced art, it allowed for new considerations of historic figures like Hopkins. The legends and stories of pre-Enlightenment witch hunts changed from anxiety and fear of these supernatural threats to these stories and tales. Witchcraft no longer played a role in religious debate or judicial actions. The time of witch hunts in England ended with the rise of Enlightenment thought. A Seventeenth Century English Tragedy. Harvard University Press The Discovery of Witches. Angell in Ivie Lane: A Candle in the Dark. An Antidote against Atheism. Challenge and Response in Early Enlightenment England. Cotton Mather and Salem Witchcraft. London Receives the News from Salem. National Portrait Gallery London.

7: John Locke, Toleration and Early Enlightenment Culture - John Marshall - Google Books

One of the major achievements of the early Enlightenment was to popularize and disseminate this tradition, via an endless array of translations, summaries, and commentaries.

In addition, population increased exponentially with immigrants coming in large numbers and due to the growth of plantations. It was during this period of economic boom that colonial America experienced two major revivals that had lasting effects on the country with regard to religion, government and human nature. The Enlightenment focused on challenging the role of religion and divine right, and the Great Awakening was responsible in unifying colonies and bringing about the acceptance of religious tolerance. The Enlightenment in Colonial America The Enlightenment actually began in Europe and it reached colonial America more than a century later. In Europe, the Enlightenment was responsible for inspiring revived interests in education, science and literature. The advocates of this movement stressed the power of humans to reason so as to promote progress. Some clergy also ended up adopting liberal theology that is known as Rational Christianity. Here the belief was that God gave salvation to everyone and not just a chosen group. The Enlightenment challenged the role of religion and divine right and this helped Colonial America to see that it was possible to challenge the King and divine right. The movement ended up taking a scientific approach to the world and human nature. The movement challenged the role of God and allowed people to see that they were important and had the ability to shape their own lives. The movement resulted in stimulating new interests in education, science and literature, and as a consequence many new colleges were founded. The Great Awakening in Colonial America In the mid s, the colonies saw many spiritual and religious revivals. This led to common views being shared by the North and South and faith was preached across races. Most evangelists ended up condemning slavery as a sin. In fact, at the first general conference of Methodism, it was decreed that having a slave would lead to immediate expulsion. People united in the understanding of the Christian faith and life. However, the Great Awakening ended up weakening the importance of clergy as believers started relying on their own conclusions. The movement also led to creation of different sects and denominations, and advocated religious tolerance. This movement saw traditional authority of the clergy being challenged and eventually it made it easier to challenge the authority of the King.

8: Enlightenment The Age of

The Enlightenment influenced society in the areas of politics, philosophy, religion and the arts. Both the American Revolution and French Revolution were based on Enlightenment ideals. The Age of Enlightenment, which lasted throughout much of the 17th and 18th centuries, was an intellectual movement.

Post-Cyberpunk , being a reaction against the extreme Romanticism of the Cyberpunk genre, is the most obvious example. Is a Crapshoot , creating an AI is asking for war. Scale of Scientific Sins: Portraying some branches of science and technology as inherently evil. Romanticism saw science and logic as inferior to emotion, and therefore science alone would come to wrong conclusions. The Spark of Genius: Romanticism often portrays all creative activity as something defying all rational explanation - and science is no exception when scientists are not portrayed as Straw Vulcans. The more anvilicious Romanticist works may feature such characters, portraying characters that are supposed to be epitomes of logic as shallow caricatures, who ironically are not very logical. Romanticist utopias are often led by supernatural characters, ones that are fundamentally above mere mortals. A milder version of Ludd Was Right. A character adheres to their theories, rejecting conflicting facts that are even truthful. That character is expected to be emotionally broken , or worse , if they are in a situation where maintaining their filter is impossible. Three Chords and the Truth: That one does not need a thorough formal education to produce good music - or that "good" equals "raw" and "unpolished" - is a very Romanticist argument. Romanticists are usually Naturalists who portray Enlightened Utilitarians as willing to go to extremes for the sake of Utopia. Transhumanism is on the Scale of Scientific Sins , and creating a transhuman much like creating an AI or any other form of artificial life is likely to result in them being evil. As noted in Immortality Immorality , achieving immortality just like transhumanism as a whole is on the Scale of Scientific Sins , so immortality in Romanticist works, if achievable, will carry a number of unpleasant consequences. The World Is Not Ready: Science must not progress too quickly, otherwise disaster will follow. A setting in which everyone is highly emotional. Romantics believe heavily in prophecies, saying that they will occur no matter what. Common Tropes Tropes shared between them, but handled in different ways: Cynicism have protagonists with this belief. The difference is in how their beliefs are handled. The Romantic may assert that human nature of love must triumph over " totalitarian " rationality of utilitarianism, while the Enlightened hero will actually embrace rationalism and utilitarianism, and still prove his or her love for other beings through them. Generally approved of by Romantics, due to their associations with bravery, honourable combat, glory, individual prowess and a Dying Moment of Awesome ; By contrast, the Blood Knight is generally rejected by the Enlightenment due to a lack of discipline and respect for law and order, and encouraging a War Is Glorious attitude they view dangerous. The Enlightenment invented nationalism, because the nation, in theory, was opposed to the kingdom and The Church , and it was a consensual secular identity around which one can build The Republic , which until this period was contained only in city-states but now governed over areas bigger than Kingdoms and with more central authority than any King before. This led to the idea of creating national institutions and cultural centers museums, science institutions, art galleries, monuments built to celebrate the nation, but it must be emphasized that the nation as defined by the early Enlightenment thinkers was about involvement in the communityâ€"meaning that outsiders could join the nation if they pitched in and got involved. Team Enlightenment blames romantic sentimentality towards folklore and Rose Tinted Narrative for having corrupted nationalism from its radical origins. The Romantics who later came around to nationalism, were obsessed with folklore emphasized cultural heritage as the definition of national identity, and essentially invented the culture wars about which values and which individuals are the true representatives of the nation. Creating Life Is Awesome: Enlightenment works are theoretically okay with this, skeptical in practise, whereas Romantics argue against playing God. The very first science-fiction, Frankenstein tackled this very concept, and it was a romantic work. It must be noted that Enlightenment-inspired revolutions, especially the French and the Russian one, had the idea of creating "a new man" which they meant to be a citizen with values and references entirely different from the past, but which in the eyes of critics amounted to be similar to

treating man as tabula rasa with new values inserted like a program given to a robot. Curiosity Is a Crapshoot: Romanticists believe that Curiosity Killed the Cast , or at least make us Go Mad from the Revelation and turn us into nihilists, the Enlightened do recognize that curiosity does have its flaws, but overall it can be used for further learning and self-improvement. You can find arguments for this among both Enlightenment and Romantic schools, though more in the case of the latter. Although democracy tends to be an Enlightened philosophy, many early Enlightened works and philosophers pondered a technocracy e. Romanticists are more varied in their positions; some want to return to old-fashioned feudalism , others advocate for a democratic system, and often their chosen form of government is whichever form is not in place in their society. Basically, Enlightenment hates democracy because it puts truth to a popular vote rather than using reason, while Romanticism hates democracy because it becomes a bureaucratic mess where leaders care more about winning elections than ruling. It should be noted that what is considered Democracy as we live it today where everyone can vote, no discrimination to minorities, no slavery and exploitation of other people is quite different from what many Enlightened and Romantic writers thought vis-a-vis democracy Enlightenment thinkers were content with limited suffrage, while Voltaire would probably insist that a secular France remain anti-semitic with the exception of Rousseau, Diderot, Condorcet and a few others. Romanticists love deconstructing Enlightenment dreams into Dystopias themselves. In Romanticist dystopian fiction cf, Ayn Rand a Dystopia will usually be portrayed as an Enlightenment society that runs on Intellectually Supported Tyranny where He Who Fights Monsters becomes the same dystopia that it was trying to solve see also: Romanticists are also more likely to point out that "it is not too much ignorance, but too much conformity, that causes Dystopia". Enlightenment advocates will usually believe that "widespread ignorance causes Dystopia" sometimes bringing up the era that they called the " Dark Ages " and squabble about how education will save us all from it. They also point out that for all that romanticists trump up non-conformity, their glorification of "a lost Golden Age " rather than building something new, is conforming to the past, which was in most cases a Dystopia for a greater portion of the population who were kept ignorant, oppressed and stiffled. The solutions to dealing with such scenarios differ. Enlightenment advocates believe that such times can be overcome and ultimately improve for the better. The Enlightenement saw themselves continuing the Greek, specifically the Socratic tradition of using logic and critical thinking to discover truth and question the foundations of the society they were in, rejecting emotion as an impediment to seeking truth. The Romanticists saw themselves either questioning the value of the truth found by Enlightenment, or looking for alternative sources in emotion or intuition. Schopenhauer, despite following on from the very Enlightenment Kant, argued how humans were motivated by a desire to live and procreate, rejecting the Enlightenment notion that humans actually desired the truth, while Nietzsche, despite criticizing Romanticism, noted how many seemingly rational philosophers like Plato, Socrates and Spinoza were influenced by their own psychology in determining what they considered to be "true", and emphasised that human beings were constituted of many motives that were rarely interested in what was objectively true, arguing that what we considered reason was ultimately illusory. The Extremist Was Right: Both Enlightenment and Romantics feature this in their works. An Enlightened figure, either a critic of government, a scientist, a reformer, will be seen as an extremist until Vindicated by History. Extreme solutions are more glamorous than mundane solutions and Romantic works often favor situations and settings where characters believably move into extreme phases of behavior, act disproportionately but in the end are praised by everyone as visionaries who were bold, decisive and had the gut instinct. And of course, because the person can only act in an extreme measure, there is No Place for Me There after the world is saved. Even though enlightenment works address the issue of racism a lot more than romantic ones, there have been some romantic works that address this as well. Enlightenment works often argue that it is necessary for society to change for a greater good in order to maintain and racially diverse and tolerant society. Can be portrayed as either useful or useless in much the same way as Democracy Is Bad. The Romanticist sees the Fictional United Nations as hamstrung by the realities of international politics where powerful nations will still run riot over weak ones see the League of Nations. The Enlightened depict the job as tricky but not impossible, with the participants more inclined towards Enlightened Self-Interest and willing to work together for the greater good. The idea of a writer as a creator of original stories and new characters comes from this

era and both the Enlightenment and the Romantic eras contributed to contemporary literature: The Enlightenment invented realism, works by Daniel Defoe, Samuel Richardson, Henry Fielding and Jane Austen created an apetite in the public for the novel of contemporary life. There were also genres such as the philosophical parable and satire Jonathan Swift , Voltaire and the Gothic horror and romance by Walpole and Ann Radcliffe. The romantics like Wordsworth poetry tackled everyday life and nature as themes and subjects for poetry. Coleridge used poetry to represent fevered stages of psychological stress: Mary Shelley wrote Frankenstein subtitled the modern Prometheus to show that it was entirely different from the older myths. Walter Scott and Alexandre Dumas created the new genre of Historical Fiction , while the Gothic Romance genre, already parodied by Jane Austen, got revived towards the horror genre and even infused in realistic stories like Jane Eyre and Wuthering Heights. Both sides have arguments that the Nazis belonged to the opposing side. Romanticists point to their racial pseudoscience and use of modern industry to organize mass killings, the Enlightened point to their reactionary blood and soil ideology and mythology of race. Social Darwinism is mentioned below. The Enlightenment values states and nations as ways of ordering society and curbing our more dangerous natural instincts; Romantics skeptically argue that nations and states are inevitably self-serving and corrupt at the expense of the people they claim to serve, and unnecessarily coddle and leash humans to a degrading degree. Both sides are fond of these, though the Romantic version gets a lot more play in media. Humans Are the Real Monsters: With the decline of religion in the philosophical mainstream, such ideas as Good and Evil gradually shifted to a non-religious conception: The mostly British Enlightenment acknowledges wholeheartedly that humans especially the working classes and colonized barbarians are incredibly selfish, materialistic, pleasure-obsessed, aggressive, impulsive, short-sighted, miserable, and otherwise The classical British Enlightenment and its American progeny, as well as some of its Continental friends like Lafayette and de Tocqueville therefore emphasized building political, social, and economic institutions whereby these impulses could be channeled and moderated to serve the public interest. In this theory, private ambition is made to serve the public interest through elections because the path to power is therefore to protect the rights and serve the interests of ordinary people , and private greed is made to enrich the nation as a whole through free-market capitalism because in a free-market capitalist society, the best way to get rich is to make or do something everyone else finds useful, or at least entertaining or interesting. To later and more cynical Singularitarian Transhumanists, the only method that will abolish this selfish gene is through evolution into The Singularity where pain is nonexistent e. The Romantic school argued that humans were capable of being monstrous but this might not be such a bad thing. After all civilization is hypocritical and deluded about how noble it is, and ignorant and blind of the harm it unleashes in the name of "progress" for the very few. Self-proclaimed goody two shoes are boring, usually prudish and lousy in bed, and actually not really all that good once you get down to it. People who are monstrous or bad at least admit it. The Enlightenment argued that humans are rational and that it was possible for human reason to build a better society and a more equal society. The Romantic would argue that humans are special because Humans Are Flawed and our flaws and weaknesses make us individuals, unique and give us the strength to stand against the conformity of both conventional and utopian groups. This largely stems from the the mostly French Continental schools of Enlightenment which, unlike British Empiricism, argued on Cartesian ideas of "first principles" i. A World Half Full and Rousseau Was Right â€" that is, mankind is a blank slate which is mostly influenced by its environment, and thus not inherently "selfish" or "selfless" inasmuch as simply interested in self-preservation and seeking comfort. This is why they advocate utilitarianism and democracy. This ultimately derives from distinct historical experiences. England could count on the wisdom of experiences because they had diverse experiences such as the Barons War that gave them the Magna Carta , a Hundred Years War, a religious reformation, and an English Civil War led by aristocrats, that provided them strong institutions. France had no such experiences of diverse governments to count on and so they, and other revolutionary nations, had to start from scratch and first principles and build new institutions on brand new ideals Inherent in the System: The Enlightened response is to say "And so, we should make a better system" or, for the more optimistic, " The Romantic response is more variable, but very often tends to be "And so, we should destroy the system. Enlightenment tries its best to combine the two Romanticists say the Enlightenment

basically went He Who Fights Monsters and is slowly sacrificing Liberty for Prosperity see the bit about Crapsack World below. Both the Enlightenment and Romanticism note that society is alienating and artificial. Where the likes of Goethe would treat this alienation as tragic or the beginning of the path to knowledge as in Werther and Wilhelm Meister , Romantics glorified the state of being an outsider and rejected by society , and some, namely Fyodor Dostoevsky , saw the ability of some individuals to refuse assimilation in a perfect society as in Notes from Underground as a heroic endeavor. Basically, both groups agree that Humans Are Flawed , but Enlightenment is about acknowledging and getting over it and being a better person, while Romanticism is about rejecting social conventions in favor of personal authenticity cf, Byronic Hero. Much later Jean-Paul Sartre created Existentialism which took an enlightened approach to reclaim the romantic yearning for "authenticity". An Enlightenment would favor order for society while a Romanticist would adore the chaos of nature.

9: SparkNotes: The Enlightenment (â€"): Overview

Overview. The Enlightenment was a sprawling intellectual, philosophical, cultural, and social movement that spread through England, France, Germany, and other parts of Europe during the s.

It simultaneously studies late seventeenth-century defences of religious intolerance as reiterating many long-standing patristic, late medieval, and early modern justifications of intolerance, and analyses the arguments for religious toleration of the s and s as restatements and expansions of preceding arguments for religious toleration. Their intellectual and cultural symbiosis will be analysed. Locke has too often been studied in isolation from most or all of his predecessors and contemporaries who advocated religious toleration. During the s religious intolerance reached extremely high levels in France preceding and following the Revocation of the Edict of Nantes in ; , Huguenots fled from France in these years, and , Huguenots were prevented from leaving France and coerced to attend Catholic worship. Huguenots who resisted were incarcerated, tortured, forced into slavery on galleys, or executed. Catholic intolerance towards Protestants was also significant in Piedmont, where in Protestant Waldensians who refused to convert to Catholicism were either killed or imprisoned and then forced into exile by a joint French and Piedmontese army. In England from the s to the mids an extremely high level of Protestant intolerance involved fines, imprisonments, and the deaths of many Protestant dissenters and some Catholic recusants. Such Protestant religious intolerance in England continued at the beginning of the reign of the Catholic James II in â€"6, and when in â€"8 James II attempted to provide a large degree of religious toleration this was undermined by reports and representations of Catholic intolerance in France and Piedmont. Protestant intolerance was also significant in Ireland before the reign of James II, and a brief period of religious toleration under James II was followed first by war between an Irish and French Catholic force in support of James II and an international Protestant army led by William III, and then by the reimposition of Protestant intolerance in the s. As we will see, the Netherlands provided shelter during the s for many religious and political refugees and was the most religiously tolerant society in Western Europe in the seventeenth century. But we will see that in the seventeenth century religious toleration in the Netherlands had significant limits, was practised by failure to enforce intolerant legislation rather than by legislative enactment of toleration, and faced considerable opposition. Bayle spoke in the early s of his fear of a developing Protestant Inquisition in the Netherlands which would become worse than the Catholic Inquisition, while Locke and Limborch also compared contemporary Protestant persecution to the Inquisition. This book will not merely trace the impact of practices of religious violence but also discuss the impact of representations of religious intolerance in the s in France, Piedmont, England, Ireland, the Netherlands, and among the Huguenot community in exile. It will be shown that such representations of Catholic violence against Huguenots and Waldensians drew significance from the communities against whom they were directed: This book will briefly describe the provision of religious toleration and its limits in England and Ireland in and after â€"91, after they came to be ruled by the Dutch stadtholder, William of Orange, and his Protestant English wife Mary. It will indicate that the degree of religious toleration and intolerance actually practised depended not merely on statutory provision but also on royal intervention, and that by these means a limited toleration of Jews was allowed in England before and after , and practised for Catholics in England after In Part 3 of this book the arguments for toleration composed in the Netherlands in the s will be shown to have been influenced by these restrictions. At many points the story of intolerance told in this book will intersect with arguments for and against resistance to political tyranny, including most notably the arguments for resistance of John Locke. As these many intersections are encountered they will be studied. We will analyse the ways in which practices and representations of Catholic intolerance towards Protestants in France and Piedmont provided Locke with significant reasons to fear the growth of absolutism in England, and thus provided a part of the background to his justification of resistance in the Second Treatise. That Locke was arguing for rights of resistance in extremis will be emphasised. But while in these instances defence of rights of resistance was generally aligned with support for rights of religious toleration, we will see in the course of this book that this was a highly contingent alignment. Pierre Bayle was one of the most

important advocates of universal religious toleration in the Netherlands in the s and s, but he was an opponent of rights of resistance to political tyranny. As we will see, Bayle defended toleration and non-resistance against Jurieu. I indicated in my book John Locke: In examining the thought of Locke, Le Clerc, Jurieu, Bayle, Burnet, and others, this book will again indicate some of the complexity of associations between commitments to toleration and resistance in the s. In its examination of the ways in which some Protestant defences of rights of resistance and condemnations of Catholic intolerance were combined with defences of denial of toleration to Catholics, most notably in Ireland, this book will delineate further complexities in the associations between commitments to resistance and to toleration in the s and s. The advocates of religious toleration in the s and s were writing to combat not merely contemporary practices of religious intolerance but also to oppose contemporary justifications of religious intolerance. It will show that the voices raised in justification of universal religious toleration in this context were few, and that the voices in defence of religious intolerance were legion. In order to understand these multiple Catholic and Protestant justifications of intolerance in the late seventeenth century, which explicitly rehearsed and expanded upon many long-standing themes of anti-tolerationist literature, and in order to understand the character of the response to these arguments by the advocates of toleration, this book will place the arguments against religious toleration of the s and s into the context of arguments against religious toleration developed over the preceding history of Christianity. Defences of religious intolerance in the s by Huguenot and Dutch Reformed ministers were thus late moments of intolerant international Calvinism. In the course of thus examining in detail the anti-heretical and anti-schismatic literature of sixteenth- and early seventeenth-century Europe, this book will describe the arguments for religious toleration advanced in this period. It will note the infrequency of such arguments, and trace some limitations or tensions within such accounts, such as support by largely tolerationist Polish Socinians for the imprisonment of the Socinian Francis David for challenging the invocation of Christ, and the defence of intolerance towards Catholics of the largely tolerationist Arian Arminian John Milton. While such politique arguments were important in supporting the practice of religious toleration for orthodox Huguenots and Catholics in late sixteenth-century France, the double-edged nature of much politique argument for toleration will be indicated: It will, moreover, be indicated that many supporters of religious toleration in the seventeenth century pointed to Islamic societies as providing a degree of religious toleration which ought to be imitated by contemporary Christian societies. This example of Islamic tolerance was combined in tolerationist argument with the example of the Netherlands as a society tolerating both Jews and Christians in the seventeenth century. Many limitations on support for toleration for Jews and Muslims even in the Netherlands will nonetheless be stressed, with discussion, for instance, of the limitations which Grotius sought to place on Jews, and of his unwillingness to repudiate allegations of ritual murder by Jews. Debates over toleration of Jewish worship and readmission to England in the mid-seventeenth century similarly saw accusations of child murder and cannibalism by Jews rehearsed as reasons to maintain the medieval exclusion of Jews from England. Only a very limited number of Jews were allowed to resettle in England at the end of this debate, and then by prerogative action by Oliver Cromwell, not by statutory permission; it was this prerogative action that was to be repeated by Charles II, James II, and then expanded by William III in the wake of the Revolutions of â€" While these representations of Jews and Muslims had often been combined since patristic and medieval writing with support for their toleration on the ground that Jews and Muslims needed to be persuaded to adopt Christianity, at other times in late medieval Europe these accusations had been involved in justifications of punishments, pogroms, and banishments. Early modern Europeans inherited and redeployed these accusations, and anti-heretical and anti-schismatic writers often responded to the example of the toleration of Jews in the Netherlands by arguing that it gave further grounds to indict religious toleration. Having thus described in Part 1 of this book the practices and representations of religious intolerance in France, Piedmont, England, Ireland, the Netherlands, and among the Huguenot community in exile, and having described in Part 2 of this book the weight of anti-tolerationist argument in early modern Europe and in the s while sketching important arguments for religious toleration in sixteenth- and early seventeenth-century Europe, the final third of this book will be devoted to an extensive and intensive account of the arguments for religious toleration issued by a small group of writers in the s and s in order to combat the contemporary practices and justifications of religious

intolerance. Most of the writers defending universal religious toleration in the s were based in the Netherlands in the s. Some were Dutch, but most were refugees. All were composing their defences of religious toleration with an international perspective, intending to combat Protestant and Catholic arguments for intolerance, and writing with a strong awareness that contemporary arguments for intolerance reiterated arguments expressed throughout the past millennium of Christian intolerance. It will be shown that these advocates of universal religious toleration offered to each other many important forms of mutual support, including assistance in improving, publishing, and publicising their tolerationist arguments themselves. These thinkers advanced a series of political, economic, epistemological, religious, historical, and scientific arguments for universal religious toleration. Each of these arguments will be examined in turn.

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